[Banana/ Village]

structed. The type of house a Terena will build depends on his financial resources as well as his social prestige and the type may vary from a grass hut to a painted adobe house with a tile roof. All Terena houses, even when they are made of dried grass, are of the Brazilian pattern, that is, rectangular with a gable roof. A house generally has two rooms, with a lean-to kitchen in the rear. Each room usually has one window without glass which can be closed for the night by a shutter. There are usually a front and a back door. The floors are always of beaten earth.

As the village is laid out in rectangular blocks the houses form a regular pattern facing the streets, with gardens and orchards in the rear. The few Terena stores imitate the stores in Taunay by painting "Casa (and name of owner)" over the doorway. In some cases adobe houses are whitewashed inside. A few dabs of yellow or red paint cover the underlying whitewash.

A study of house types on the basis of building material and the presence or absence of paint gives the following distribution for the 86 buildings in the village:

Type:	Number
(1) Mud and wattle with thatched roof	23
(2) Adobe with thatched roof	19
(3) Painted adobe with tile roof	14
(4) Palisade walls with thatched roof	9
(5) Painted adobe with thatched roof	8
(6) Painted brick with tile roof	8
(7) All grass on bamboo frame	3
(8) Mud and wattle with tile roof	1
(9) Painted brick with thatched roof	1

Upon entering a Terena house one is immediately aware of the scarcity of furniture. Only the best houses have a table made from rough hand-sawn planks. It appears that the table is more for show than for use, as the Terena eat around the cooking fire at the back of the house. The best houses also have one or two rough wooden benches or a chair or two made from box lumber. Almost every house has a low platform bed resting on forked stakes driven into the ground for the owner and his wife. Other occupants sleep in home-made hammocks, which during the day are hung against the wall. In several of the houses regular spring beds with mattresses are found. For covers the Terena use a single cotton or light woolen blanket. Blankets are not an important item, for during

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After resting, the men saunter around the village visiting their relatives and friends and discussing their crops and activities of the day. The women remain at home but men gather in small groups in front of the houses and are served maté by the women. Conversation goes on for some time after darkness falls. By 9 o'clock the visitors return to their respective houses and retire for the night. In hot weather people sleep naked, covered only by a thin cotton cover. In cold weather the men sleep in their shorts. If the mosquitoes are bad, thin cotton cloth serves as a makeshift mosquito net. No proper mosquito nets are used by the Terena.

During the rainy season when the crops are growing the men often remain at home repairing their houses or assisting one another in building new ones, repairing saddles, making handles for axes and hoes, and weaving fans, baskets, and mats. During this period the women spin cotton yarn, weave hammocks, make pottery, and sew clothes for themselves and their families. As everywhere in the world, the women have such constant duties as cleaning the house, cooking, washing, and taking care of the children. The older children, when not at school, are with their parents assisting them in everyday activities, little by little learning the common duties and techniques of adult life.

SOCIAL ORGANIZATION

MOIETIES

Terena informants relate that when they were in the Chaco they lived in villages and were divided into endogamous moieties. One moiety was called the *xukirikionó* or gentle people ("mansa" in Portuguese), and the other the *shumonó* or wild people ("brava" in Portuguese). Although these moieties were primarily ceremonial units, they exercised some social control over their members by regulating marriage and acting in council to settle matters concerning group decisions.

Each moiety had a chief (*unati ashé*). Any village of any size, therefore, had two moiety chiefs. The symbols of moiety chieftainship consisted of a small calabash (*kali ita'aka*), a trumpet made from a cow's horn, and a loincloth somewhat shorter than that worn by nonchiefs. There was no head chief for either moiety nor for the Terena people as a whole. Each chief was the ceremonial

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